

THE
TABLET
OR
MODERATION
OF
CHARLES
THE FIRST
MARTYR.

With
An Alarum
To the
SUBJECTS of ENGLAND.

Virescit vulnere virtus.



Printed in the Yeare 1649.

1871

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TO HIS MOST
SACRED MAJESTIE
CHARLES
THE II.

BY THE GRACE OF GOD,
KING OF GREAT BRI-
TAINE, FRANCE AND
YRELAND, DEFENDER
OF THE FAITH, &c.

Most Gracious and Dread
SOVERAIGNE;



*O stay Your most Sacred
Majesties longing to doe the
Will of Your unexampled Fa-
ther,*

ther, leaving His martyr'd Bodie fit to
 tell You better then tongues are able,
 or eares are capable off, His more
 then most barbarous entertainment, at
 White Hall, by a namelesse piece of
 unheard-of impudence, hiding his face
 for shame, which God in short time
 will unmaske with markes of horror
 to all Lands and Ages; My zeale to His
 Honour, not without indignation at
 the wrong to His Worth (both beyond
 Epithites) mooved my unskilfull hand
 (after recovery of the fatall Blowe,
 reaching all honest men farre and neere)
 to revive His blessed Memory (reco-
 vering in a sort Dissection, and rai-
 sing Him from the dead) by an essay
 (ho-

(5)

(hoping to set a worke some finer pen-
fil to doe it to the life) to take the
Picture of His Highnesse, lying in the
cradle, sitting on the Throne, and pro-
strate upon the Scaffold, which meri-
ting only in that wherein 'tis also faul-
tie, smallnesse, craves Your generall
Pardon for the Great Exemplars sake,
whose it is (an ill favoured face cut in
a goodly Diamond is not utterly dis-
esteemed) and on whom alone, want
of all bookes and papers, taken from me,
by His and Your, mine and their ene-
mies, would have necessarily fixed mine
eye, had I had the minde or need to
intermingle borrowed perfections of lines
or colours in the draught of it, which

(6)

*I here present to Your Royall Hands,
as an earnest of my resolution rather
to starve in exile, then change my Alle-
giance, being*

YOUR MAIESTIES most
loyall and humbly devoted
Subject

A. A.

THE

(7)

THE
TABLET
OR
Moderation
OF
CHARLES
the First
MARTYR.



His Great Luminary
rose in Schotland,
which was a Grace to
it, but a signe of His
owne sooner going
downe: It is an unhealthie aire for
Princes, They use not to live out
halfe their dayes in it. Had not

A 4

God

God hid King *James*, of Pious memory, in His infancie, the crad'le had been His grave, the Crowne, the Crowne of martyrdome; and call'd Him after into a warmer, then, safer Region, He had possibly met with more *Gowryes*, and struggled with more deaths: And King *Charles*, A blessed Ray of that Sunne, tooke His death thence, For, be the Executioner *ſins*, or who they will, the Judas who Lead the multitude comming out against Him with Swords and Staves, apprehended & delivered Him, were Schotch-men, the Nation meanwhile, endeavouring what it could or can to lay the unquiet spirit which haunts the Land, may justly say, *Ex nobis prodierunt, sed non erant ex nobis.* He

Hee was exactly perfect in all parts and faculties, especially, Intellectualls, by the helpe whereof, Hee excel'd the Parliament striving papers with Him, before the first battle, as much in the evidence as goodnesse of His Cause, That it was His shaft, that constantly fled next the marke, who ever spanne the bowe, His Reason that so prevailed, who ever spread it upon the paper, His Monomachia or single duell with His Antagonists (when He had by Him, only God, who is *concarceratus cum suo populo*) manifests, where in Hee astonish'd some, silenc'd others (of whom, that touching the enemies of His first predecessor, or proto-martyr, may be truly spoken,

A §

Non

Non poterant resistere sapientia & spiritui qui loquebatur) driving the rest (finding themselves too weak in reason) to the un lawfull weapon of beastly violence, too unwieldie for His weakned Arme of Innocence unpractis'd in it. Why els was He commanded silence offering to prove His owne proceedings just, His judge illegall, and without authoritie to examine Him (warranted by our Saviour, to use His increpation of Pilate, *Non haberes potestatem adversum me ullam nisi tibi datum esset desuper*, but that their guiltie consciences knowing hee spake, *Quasi unus habens Auctoritatem*, trembled more at the dint of His allegations, then He at the stroke of their axe: They admired reasoning,

soning, whom silent they had esteemed a Cypher setting figures up higher, The lot of Prince *Ulysses* among the Grecian Embassadors sent to *Troy*.

He was of an even temper, steering beside extreames, excessive and riot, cruelty and incontinency, whereon an uneven mixture cast's headlong, especially, Great or Rich Persons. *Mores animi sequuntur temperamentum corporis*: In a naturall man, the way of the affections is not unnaturall, knowing no other lawe, but what incestuous *Caracalla* gave *Licinius* wishing *utinam liceret, si libet licet*: And a lawe it is with the Apostle, *Lex membrorum*, A lawe in force, *αἰχμαλάων*. Leading captive, The worde
is

is drawn from souldiours taking and bringing in un-willing prisoners.

Whereupon Astrologers seeing the heavens command the bodie, which over-rules the man, & reading the constitution thereof in the aspect of the starres, the scope of the affections in the constitution, the drift of the actions in the scope of the affections, and the manner of the end in the drift of the actions, by the helpe of this perspective (if Reason taking upon her the rule, breake not the common chaine) discover him from his cradle, anticipate his history, and oftentimes in the beginning of his life, guesse unhappily at the manner of his death. The vicious person

son censures that absolutely, which upon second thoughts fits his humour, condemnes in the first judgement of the understanding, what he likes in the last, which the will alwayes following, dotes upon in its owne particular, what it abhorres in generall. Medea's Case, *video meliora, proboque, deteriora sequor*. And his, who hating poyson, loved Spiders. This double motion in the soule (called by S. Augustine, *cælum Dei*) may be well illustrated by the two crosse motions of the heavens, The one naturall from West to East, the other diurnall from East to West. And as the proper motion of the moone (which is most remote from *Primum Movens*) is speediest the daylie slowest,

west, so is the rationall course of
 the minde then swiftest, when it is
 furthest from *cacum movens*, blinde
 affection. For reasonable soules are
 all alike, There is nothing to choose,
 might you make your choise, no
 inequality in substance or facultie,
 each hath the same parts and pro-
 perties, nor more, nor lesse, then o-
 ther: Differency of operation flowes
 from the more, or lesse convenient
 rounge wherein it labours: Not
 that it uses organs, so much as ani-
 mall spirits; They are too grosse for
 rationall kind of worke; The in-
 tellect is like its maker, *πανόφθαλμος*,
 all eye: But that the senses mini-
 string objects, finde it worke,
 while it dwells among them;
 which prospers then best for scien-

ce and prudence, to make a knowing and good man, when it is free from perturbations, the Spaune of distempers, the excesse whereof leanes and lavishes into luxury, pride, ambition, rebellion, murther, the defect precipitates (among other failings) into dastardie & stupiditie in a good cause (the extremitie of all basenesse.) Briefly, the untemper'd humours of the bodie, are as apt and subject to passions, as passions are to distemper'd and sickly humours, like symbollicall Elements, easily turned into one another. And an equall temperature in him who seeks not unnaturally to crosse nature, is a faire step to justice, moderating in moralitie. So unspeakable (in my poore
opi-

opinion) is the fundamentall blessing of a well-composed nature, stout, yet stayde; just, yet mercifull; patient, yet resolute; chaste & sober, sweet and gracious, milde and gentle; In a word, looking towards, and leading to all Goodnesse, as lesse passionate, more ingenuous and tractable. Nowe the whole world is witnesse, He surpassed no lesse in this priviledge, then in His Kingly Dignity.

Nor went Hee about by untoward carriage to raze this Ground, but studied to raise upon it, all vertuous habits, each whereof is too large for my little Tablet, asking a volume: I shall only touch one linke of the golden chaine (for all are concatenate, where one is perfect)

fect) That by proportion therèof, the rest (as *Hercules* by his foote) being imagined , you may see the cause of that Admirati^on , that carries Him unto Heaven. And that is Temperance, extended by the di- vine Philosopher, to the Modera- tion of feares & rashnesse, rewards & punnishments, as well as of lusts & pleasures, which reconciling to Reason, & Reason to Faith, it settles an absolute government in the min- de under Sapience & Prudence, ma- king a glorious State of it. A more pretious Ornament , by howe much harder 'tis to compasse , or expresse, save only, for such as Hee, whose life was one of the best and liveliest Descriptions of it , this Age hath had : In the Moderation.

1. Of Diet, appportioned not by one measure, but to the need of reparation, more or lesse according to mens severall stomackes & abilities of digestion: where the wast is small, there is no great need; many times, a little supplye is too much; where the force of naturall heate is quicker to spend the moy-sture, a great supplye, too little: the quantitie due to one, packes a surfet upon a weake, not sufficing a stronger nature: As inevitable abstinence is no vertue, so necessary fulnesse, no vice: God had given Him an able Bodie, suitable to His strength and Climate, that gave Him first breath, which He moderately satisfied, not exceeded, as a Christian, not Epicure; as Himselfe, not a

Tibe.

Tiberius Nero, (whose dissolute course of life named him *Biberius Nero*) for necessitie, not luxury; service, not pleasure; repaire, not dissolution of His house of clay, by over-chargeing the power of it, no not with one act of insobrietie all His dayes: which in a drunken Deluge (calling for *πυρὸς κατακλυσμὸς*, that of fire to quench it) is an Example so rare, that the sober Spaniard affirmes, *Quien quiera se gasa una zorra en el año*: The Pythagoreans working strange cures and preservations, by meanes of this vertue, promised the bodie under a temperate soule, perpetuall health and long life: Others thinke *Enoch*, *Elias*, and the *Evangelist*, hold by this *Lease*, to this day; And were

it in *statu quo*, as it was in the first creation, it might continue living without end. 'Tis the ancient doctrine of the Church, that our first Parents holding this tenure, had been immortall, and shortened the dayes of man, by intemperance. Whence I am bold to say, our well temper'd *Light*, might have blessed *Great Britaine*, with happie Influence, many & many yeares, had not the Sonnes of Darknesse put it out.

2. Of naturall delight or pleasure: He ever kept the troath first plighted, held to His first choise, continued His first love, neither multiplying with *King Salomon*, (who had seven hundred Wives & three hundred Concubines) Nor dividing it with *King David*, who de-

descending from the royall bedde,
 to truckle with *Bathsheba*, was
 (*quoad hoc*) a man after His owne
 heart; But adding the lines thereof
 all to One (who is the Somme of
 all) He was a man after Gods owne
 heart, and It, more *Affectus unionis*
 then before, (the separation of Her
 sweet Society, during the warre,
 troubling Him little lesse, then
 of His Royalty) which onely
 Christ's to His Spouse surmounted,
 only His Royall Consort's, in re-
 tribution equalled. The reciprocall
 hold of which Union, according
 to Gods holy Ordinance, *μετ' ἀλλή-
 λου* τῇ γυναικὶ & *erunt duo in carne
 una*, made the mystery of wedlocke
Mysterium pietatis, and Them *μία ψυ-
 χὴ μία καρδία*, of one soule, and one
 B 3 heart,

heart, as well as of one flesh, interested, delighted & living more in each other, then Themselves, singing in two parts the same words, *Dilectus meus mihi, & ego illi*: A heavenly harmony, wherein God boare His part, The Hebrewes noting the holy name and gracious presence of God in *Ish* and *Isha*, man and wife corresponding. The losse of so worthy a President, is more then pitie: But, if it be high treason against the Allmightie, to severe so unfellow'd a Paire, or alter *Ish* and *I ha* to *Esh*, throwe coales between them (*Quod Deus conjunxit, nemo separet,*) the execrable manner of Divorce, amazes both men and Angels, nowe joyfully celebrating the consummation of His marriage
with

with the Sonne of God, / in lieu of
a Deare, Disconsolate Ladie left
behind.

3. Of feares and rashnesse: this,
all the beginning of His Raigne lay
a sleep in His peacefull Armes; And,
O that it had persisted undiscover'd,
and no unhappie Alarum of Ci-
vill warres had made it knowne!
O that He had continued, as God
ordaind' Him, מלך אלקים עמי, A
King not to rise or resist with
Him, *id est*, Against whom no man
rises, as the lewes expound it, As
no man ought to doe, as others ren-
der it. In the heat & lowder noise
of the Infurrection, that was not
heard; how oft soever iterate and
re-inforced by Him, purposely to
suppresse it; knowing that once

begunne, it commonly lasts, while ought is unwasted, like an unquenchable force of unmercifull fire, ceasing only in the last sticke of fewel.) which after, in time of coolerbloud, lesser dinne, & usurpation of it by the Army against the Parliament, the Sages thereof hearken'd to, and acknowledg'd true, That, *The Militia was in the King.*

Heaven and Earth, take notice of it, as Arbitratour of the Difference, who was in the Right, who in Fault. For, if in Him, by what authority issued the first commission of warre against Him? under pretence of maintenance, of the true Worship of God, and Lawes, which His life and death protected

sted , and bringing Him to His Parliament which He had not deserted , allowing alwayes libertie of free accessse to Him. His departure from *White-Hall* , and ours from *Roome* , were not unlike, this, to defend our soules, from the snare of old hæresies , That, His Sacred Person , from the rage of newe Scismaticques ; who filling the Streets, Hall , and Palace of *Westminster*, desperately threaten'd Head and Members, who should not rave in their steps, and rage to further their ends. And when the Reckning comes, some of them will be knowne, by their eares and fingers, which *Major Maxie*, and his *Associates* , shorten'd in the expulsion and chase of them (pressing upon

the Presence gate , like Sodomites upon Lots) up to Charing. In the mean time , like a tender Father, against an unnaturall bloud-thirstie Child, He was forced to drawe, and second His Disputation with the sworde , In defence (as the sequel proves) of Religion against Heresie , Monarchie against Anarchie, Plentie against Scarcitie , the Church against Sacriledge , convenient Habitation against Desolation, Contentednesse against Distraction, The Lawes against Licentiousnesse, Libertie of His Subjects against slavery, His owne and their lives against Murther, His Throne against Usurpation , Royall Heires against Dis-herison , Nay the Parliament it selfe against Conspirators, repre-

representing the Jewes of Asia,
 crying out in the Temple of Hie-
 rusalem, *Viri Israelita, Adjuvate, Hic*
est qui adversus populum, & legem, &
locum hunc, omnes ubique docens, &c.
 And in the Theatre of Ephesus, *Alij*
autem aliud clamantes (All, *Magna*
Diana Ephesiorum) *erat enim ecclesia*
confusa, & plures nesciebant, qua ex
causa convenissent, And those, who,
Facta autem die collegerunt se, & devo-
verunt se dicentes, neque manducatu-ros
neque bibitu-ros, donec occiderint Pau-
lum: For were not these *המקשרים*
 bound by oath, to devoure, after
 the Church, and State, and Him,
 (the friendship which Cyclops
 did *Ulysses*) It last? With a spirit
 fitting so weightie a Cause, the
 Courage (I may say without flat-
 tery)

tery) of a Lion, printed upon His
 heart, which His Royall Father,
 King *James*, carried upon His bo-
 some; For, taking on Him the place
 of *Generall*, wonne He not *Cæsars*
praise, using to His Souldiours the
 stile, *venite*, not *Ite*; and His, who
 was *Primus in pralio, ultimus in fuga*?
 Lead Hee not His on, held and
 cheered them up, to stand by Him,
 and runne no more then His ha-
 zard, when they tooke a running
 in both Battles of *Edge-Hill* and
Nasebie, which any other People,
 a poore Turke or Heathen, would
 have thought scorne to denie his
 Officer? And among the *Romanes*,
 The Crosse hearten'd more, then
 their *Ancilia*, Christianitie more
 then Infidelitie: A heartlesse Chri-
 stian

stian is worse then a bold Eth-
 nique, the one denying, the other
 maintainning his God, the one
 worshipping the true Deitie false-
 ly, the other a false, truely. Fresh
 and fragrant to the Hollander, is
 the memory of a Spanish Enemy,
 who seeing his *Generalissimo* enclo-
 sed, by the Prince of Orange, with-
 out possibilitie of escape for both,
 leaped from his owne horse, hel-
 ped Him up, and saved His life,
 by a conscientious choise of his
 owne death.

But as the Prowesse of *Agamem-
 non*, most befriended by the Gods,
 booted nothing, when the Ho-
 nour of the Day was destined to
 the *Troians*; so, where *Iehova* will
 appeare *Elohim*, where the will of
 pro-

providence is to denie the victorie,
drawing backe her right hand from
before the enemy, Valour it selfe
yeelds, and the Greatest President
of Moderation (called by Plato,
Amicus Dei) suffers violence, by a
heard of Beasts, scrambling for
each locke and mouthfull within
their power. God, in the last great
Fight, to humble His haughtie Par-
ry, not to disprove the equitie of
the Cause, to shewe His dislike of
their carriage of it, Ingratitude for
many great Advantages, reach'd by
the hand of Prince *Rupert* (His
trustie Generall) with their unrea-
dinesse and unworthinesse to re-
ceive more favour, *Incutiendo timo-
rem*, (the blacke rod he uses in the
punnishment of refractory hoasts)
gave

gave their backs to the smiters,
 and their lives to the edge of the
 sword; And with the Pillage of
 the Field, His plate and cabinet,
 wardrope and amunition; those,
 (*pro tempore*) of the State, His
 Throne & Scepter; of His Friends,
 Lands and goods, howses and li-
 vings; of the land, lawes and liber-
 ties, wealth and quietnesse, Poli-
 cie and Religion; of the Churches-
 Patrimony, Revenues of Bishops
 Lands, Deanes and Chapters; of
 the Church it selfe, Fonts and Cha-
 lices, Bels and Organs, Bookes and
 Vestments, Monuments and Holy
 Tables, to the poore Chest of Al-
 mes: In a word, all those things,
 the violation whereof, from the
 beginning of the world, within
 and

and without the Pale of Gods
 Howse-hold, was ever held Profa-
 nation, the Alienation, Sacriledge:
 Yet in so great a losse, of all (to
 speake off) He either strove, or was
 in His Power to protect, and possi-
 bly subject to the prey of Diaboli-
 call strength, or malice, His Prin-
 cely Spirit held up. Where, to ex-
 presse His true temper of feare and
 boldnesse (*Timere novit & audere
 fortitudo*) having first secured the
 rest of His broken troupes from
 persecution, by hast to *Litchfield*;
 after, to encourage their drouping
 hearts, He marched, as if He had
 gone to prove His good Fortune,
 not to recreut after bad; discov'ring
 neither in the temperate pulse of
 His discourse, or countenance, more
 then

then a through-unpassionate resent
of it, As if He had been Passion-
free, had not felt, or a Forreiner had
undergone it.

Not lost He His confidence
with His libertie, when He was
imprisoned, sold & renderd to the
Butchers, by that accursed *Bram-
ble*, to whose flattering, instead of
many surer Sanctuaries (to avoide
the next storme which His unre-
creuted Armie might not encoun-
ter) He chose to fly: Wretchednesse
below a Pagan to imitate, and a-
bove (were I, as I am not, a piece
of one) an Orator to utter; the
more scandalous, as done to a Na-
tive, and Gracious King; so abho-
minably odious, that it denomi-
nates the Folke whence it streamd,

Koning-verkopers/ King-sellers
 in all the Lowe-Countreyes, and
 (*si fama vera est, ut est*) *Roy-vendeurs*
 in France, *Re-vendidores* in Spaine,
 and *Rey-venditores* in Italie, which
 (I hope) their Preparation, & Aide
 to revenge His cause (*A specimen*
 whereof is given in the payment
 of *Dorisdæ* for his audacious en-
 terprise of matchlesse villainy) and
 settle in His Inheritance, the In-
 heritor of His name and vertues,
 (eying Graciously the condigne
 encouragement of His true Friends
 in Schotland, but the baited offers
 of the false Brethren, as His exiled
 Subjects doe the Invitation of Par-
 liament to returne home, who loo-
 king on it as on a Sea-boy, endor-
 sed with, *Nulla retrorsum*, Answer

as *Athanasius* did of the *Arrians* wondering at his abode in banishment, *ἡμας διψῶντες, ὡς περ οὐχέ τις χερσὶ τὰς ἰδίας κατὰσχέμεν*, Thirsting after bloud, they use their wicked fetches as pursenets) will wipe of the Nation upon the Faction.

He disappointed the proud ends of His unprincely usage, by frequent changing His prison, at last to unhealthie aires, straitening His line, lengthening His imprisonment, shortening the Royall table and wardrobe, to wearie Him to Compliance. Going from Pilate to Herod, and from one dungeon to an other, with as little shew of sadnesse, as if He had gone a Progresse, extending His Patience

to the length and measure of His Re-
 straint; nay, taking more stomacke
 at His scantie allowance, and put-
 ting on more Resolution at the
 want of Shift, He became more
 Illustrious by Accessse of Dolours:
 Magnanimously preferring the sa-
 fetie of His Right and Honour be-
 fore His Head; rather to die a good
 King, then live subjected against
 lawe and conscience (we have *ver-
 ba Regis morientis* for it, *I had not
 come hither, had I come up to
 your morions*) so undauntedly loo-
 king death it selfe in the face upon
 the Scaffold, that He was seen to
 smile at the feeble power of it. In
 all which He was *Melek alkum*,
 a King unconquer'd, *ἄνικτος*,
 more then conquerour of Carnall
 lusts,

lusts, (A great conquest, the vehemency of the passion, and naturall inclination well considered) in a sort, Partaker of the Divine nature, transform'd into God, whose Might is invincible, and Glory incommunicable. And as fabulous Antiquitie reckon'd *Hercules* for his valour among the Gods, who having cowed the earth, climb'd the Heavens crying:

*Ite fortes ubi ducit
 Selsa magni exempli via
 Cur inertes terga nudatis?
 Superata tellus sydera donat!*

That is,

*Goe Champions, where the high way
 leads*

Of great Example; why cowards beates

*Your heart backe ? The center over-
runne,*

Gives the circumference over-come :

So true Christianitie warrants us
to beleeve, and speake Him, num-
berd among the Saints, finding that
true, which His faithfull Servant
piously and comfortably told Him
at His departure, *You are going from
a temporall Crowne, to an eternall.*

4. Of rewards & punnishments :
The Exemplary lives , and match-
lesse learning of His Reverend Pre-
lates , and Deanes of Cathedrall
Churches , The studied skill , and
sound judgement of His incorrup-
ted Iudges , The large apprehen-
sions and dexterous pennes of His
experienced Secretaries , with the
great abilities of other Officers of
State,

State, a rotten Pippin in a bunch (which happily promised faire at putting forth) now and then, here and there, (incident to all States) excepted; the most carefull eye not seeing into the motions of the heart, but by the hand, nor into the fulnesse of the braine, but by the tongue, (the two essentiall Principles of a good Minister) which oftentimes prove false Indexes, doubling the trace, and leaping to hide the falsenesse of the one, or shallownesse of the other; are a full tale of witnesses of His unpartiall distribution of Preferments, according to Merit, not Chance; Discretiō, not Favour; for the publique Good, not Advancement of private Persons, to the

reasonable Satisfaction (I thinke) of all, but clamorous Malecontents, who were either unable to beare Rule, or Office, through want of Science, (yet viewing their smaller parts in a multiplying glasse shewing them greater then they were) They either envied the grapes themselves, as above their reach, or tallermen then themselves, who were made to gather them) or if sufficient; unfit through fault of Judgement, & Experience; Otherwise they had not thought, nothing could goe well, where they sate not at the helme; Or that a few Honorable Places could serve so many Persons in Church and State; as the then flourishing Universities, and Innes of Court, yearly

yearly sent forth accomplish'd.

His readie submission of the great cause of Ship-money (the Grievance of the Land) to tryall and Decision of the Iudges in open Court, (who by application of it to the Lawe, best knew the Iustice, or Injustice of it; His strict Charge of equall dealing between Partie and Partie, without feare or favour; His displeasure against the shuffling of one or two of them; Lastly, His Gracious Resolution to leave it off, after Sentence given on His side, by the Major Part; suspecting perhaps the Minor might be the better, or matter dubious (like the Knots, wherein the Roman Senators gave a *Non liquet*). as a wary Christian ought, would

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choose

choose the safer, *Honestum ante utile*, is as cleare a Testimony, That, as Hee was none of that Straine who (as if their Armes were a halfe moone, with the motto, *Donec totam impleam circumferentiam*) fling at all; So, nor of their humour, whereof *Samuel* speakes, *Hoc erit jus Regis qui imperaturus est vobis, Agros vestros, & vineas & oliveta optima tollet, & dabit servis suis, sed & segetes vestras & vinearum redditus addecimabit, Greges quoque vestros addecimabit, vosque eritis ei servi*; But, of His Constitution, who was *Deliciae humani generis*, whose word was, *Non mihi, sed Populo meo*, whose Commendace, *Abstinuit ab alieno, si quis unquam*.

His like exactnesse in the Correction

rection of Malefactors, is most notorious in the Case of murther; As Hee heard with sorrow the cry thereof; so, you might *citius solem è calo*, sooner draw the Sunne out of the Firmament, then Him from doing Iustice upon the Authour; sometimes mitigating or delaying, never pardoning the execution.

Here my amazed Penne drops from my trembling hand, whiles I thinke of the cruell retribution of His righteous Carriage; That, A most just Iudge should be made a common Barretour; *Princeps Pacis*, the Authour of an unjust war; The sole Protector of mens Estates, the Spoiler; The Breath of our nostrills, and inexorable punnisher of bloud shed, A bloody murtherer;

rer, and all by His Court of Parliament, who were the sole Agents; He, only the unwilling Instrument, signing, without consent, suffering, not giving sentence of death against the Lord Deputy, whereon He laide His, as meriting and provoking Gods hand upon Him.

'Tis true, if the Earle were unguiltie, then, as *Augustine*, A great Father of the Church, and Glorious Saint, was *Durus Pater*: So He, A tender Nursing Father of the same, and Blessed Martyr, *Durus Magister*, to him (and him only) Both for condemnation, of innocent infants the One, of an unfaultie Servant the other; And as that was *Navus Augustini*, the Saints error, so
this,

this, *Natus Regis Caroli*, the Martyrs ;
 That unretracted , this recanted as
 openly as committed , and pardo-
 ned upon confession ; was not the
 Kings *Peccavi* , in the matter of
Uriah , immediately answer'd
 with *Deus abstulit peccatum tuum* ?
 Nay, while it was purposed , and
 unuttered , *Dixi confitebor adversum*
me iustitiam Domino , & *tu remisisti*
impietatem peccati mei ? And are not
 the Holy Scriptures written for our
 learning, that we might have hope ?
 Yet as *Iosia* lost his life for a sinne
 remitted, so the Lawe , *Quicumque*
effuderit humanum sanguinem , *fun-*
detur sanguis illius, condemned Him,
 and God had decreed His end ;
 Notwithstanding His Foes, who
 sought it , *sans l'avoir gaigné* , and
 wrought

wrought it by force of Armes , as the Iewes did *Christs* , preappointed also in the predeterminate counsell and decree of God) were alike guiltie of innocent Royall bloud. And, if the penitent and absolved Accessary, incessantly urged, and in a manner (for quietnesse sake) necessitated to doe amisse , were sentenced to die without remedie , how irrecoverable is the Sentence , and infallible the execution of the wilfull and impenitent Actors in both tragedies, who are condemned *judicio præscentia* , and whose damnation sleeps not ? God forbid, we should think , He would take and teare in pieces a harmlesse lambe, driven for succour to spoile a branch of His vineyard , and
suffer

suffer a hundred Regiments of wilde beasts to lodge in it (and make such full spoile, that nothing can be added by this, or after Ages) without a Day of slaughter prepared for them.

He render'd to man his; And (to compleat the Platonicks Sence of *sum cuique*) God, His too, in begging of Him, and giving to him.

The Houre of prayer, had not the like Observer in any series of Christian Monarchs going before; nor can it have a better, in those that follow Him. Going upon Parole (after halfe a yeares longer incarceration for a challenge of that Goliah, in whom the uncircumcised most confided, to a Dispute before the Prisoners and Committee,

mittee, touching his owne daring argument in the *Pulpit*, against His *Sacred Majestie*, which he promised to accept the next day; but, conscious of the weaknesse of his cause, thriving better in the Field, then Schooles, by bullets then reasons, he plaied least in sight ever after) I sawe Him in Wales, where He was also hunted like a Partridge on the Mountaines) often changing, never neglecting the Oratorie, sometimes consecrating with His vertuous Presence, profane Innes, as after, unhallowed Prisons. When they did their best in effect, to smother His Soule, by an uncharitable deniall of that libertie to Him; in the exercise of His true, wh^{ch} they gave themselves in the use of all
false

false Religions, brought in by ship-
fulls from all forreine infected pla-
ces under the Sunne; allowing Him
only such Ministers, whose breath
is infectious, and monstrous pray-
ers had need aske forgivenesse for
themselves; He turned His owne
Chaplain, to give it breath, in an
uncourtly Audience, had not God,
and His good Angels, made it up.

In the second, He was no lesse
singular; but as farre from those Po-
tentates, who with *Senacherib*, make
themselves Gods, or with that Ro-
man Emperour & *Sapho* (who, ha-
ving taught his tame birds to prat-
le, *Magnus Deus Sapho*, sent them to
teach their wild fellowes the same
lesson) canvasse for the Place, as
they were from God. His Pietie

D

gave

gave place to His Highest Sovereignty, by acquiescency in the Title of the Canon, *Soto Deo minor*; of Tertullian, *A Deo primus, post Deum secundus*; and of Justinian, *Ultimus Dei servus*, to be the last man, and bring up the rear in His service: His Sanctitie, Honour to His Excellency, Dignity and Preheminency, by a free and gratefull returne of minde and reason (received from His hands, without helpe of Elements concorporate in the bodie, of Angels or Starres contributing to the lower portion of the soule) ardently intent, & wonderfully transported with the knowledge, and love of Him. His Religion (and a three-fold corde is not easily broken) Homage to His universall Royalltie,

alltie, by stooping His Lawes, and Ordinances, thoughts, words and wayes, private and publique (the matter of the Earle, as, *King David* did His, the matter of *Uriah*, excepted) to the Imperiall sway of His Scepter. And had His Subjects, by His Example to His Sovereigne, given Him halfe His due, of Precedency to His Supremacy, of Reverence to His Majestie, and Observance to His Regalitie, we had sit under our owne Vines, and under our owne fig-trees to this day.

And for a further visible Demonstration of His unwillingnesse to detain ought belonging to Him; When He was glad, to pawne His owne Rights, to purchase The sweet fruit of Peace, (Restitution

of his Dominions, Libertie, Rest, and Quietnesse, with the amiable societie of His Royall Consort, and lovely pieces of Himselfe, like Olive-Branches round about His Table) Fearing more to seize upon that, Man gave to God (entitled His Portion, His Tithes, His Offerings, by a speciall way of appropriation, that they might be untouch'd) then, upon that which God gives to man ; to rob Him, then Himselfe, (taking the good Councell writ from *Mogunt* to King Lewes, *Assensum non prabeat improbe affirmantibus, non debere esse res Dominicas, id est, Domino Dominantium deditas, ita sub defensione Regis, sicut propria sunt hereditates, magisque, quia quanto Deus est excellentior homi-*

homine, tanto praestantior est. Divina causa mortalium possessione quarum Divinarum rerum Defensor & custos divinitus institutus, non solum eas servare, sed etiam multiplicare debet, magisque illa qua diximus praestantiora quam sua illum defendere oportuit & augmentare.) Neither all these, nor the sence of present, or, feare of longer and harder bondage, girt with as many deaths as Guards, could drawe Him to defile His hands with the sale of Gods Patrimony, further then a Reference thereof to the Judgement of a Synod: who having before their eyes, the sad example of Upper-Germanie, weltring in Gore thirtie yeares, and made a desert without howse or harbour in fourty English miles

riding, a Heape, without distinction of Bounds, or Land-marks, as *Egypt* after the flood of *Nilus*; needing the Art of measure to be divided among the Remnants, (bid from all Parts to till the Land) more then that Place inventing it. And all this, after the Lord had waited without successe, for restitution of His Inheritance, partly thrown open to the Common, profane or publique use, the rest being Iumbled together with the heritage of the boldest Chapmen: Nay, before their doores, the same, or worse Spectacle of Gods dreadfull wrath; He had cause to thinke, they would not likely have added fuell to that fire, which, the first ruine of the Church help'd to kindle. God menaces

naces to take away that which is
 stiled theirs, who are bold with
 that, which He calls His: And
 seeing His hand upon a Nation la-
 den with His spoiles, who can say,
 'tis not in way of Retaliation, to
 be even with it? 'Twere fitter
 (would they thinke so) In imi-
 tation of their Royall Patterne,
 (shewing His hatred of that He
 was unable to correct; His good
 will to all, in giving backe some-
 what coming to Him by His Pre-
 decessors exchange of Crowne-
 land) to appease His anger, by ac-
 knowledgment of the sinne, which
 it indigitates, and studie of satis-
 faction, by restitution, which He
 demands, *affectu si non effectu*, really or
 affectionately performed to a mans

ability, no remission without it) then to increase the fury of it, by sweeping away all. When the old Father *Crisis*, by a large ransom, tender'd with prayers and teares, could not obtaine his darling taken by *Agamemnon*, He was enforc'd, by *Apollo's* meanes, to wrest her from him, by the pestilence: So is God oftentimes faine to extort His Goods out of tenacious hands, & to cut off, where they will not loose. The holding backe of *Helena* continued the *Grecian* warres against *Troy*, to the Ruine of it. God give, that these broiles scatter us not (for detaining some, and seeking the residue of His Peculiar) to say with the bannish'd Trojans, *Fuimus Trôes*.

This sort of traffique, or merchan-

chandise (*ἑμεῖς* in Plato) between God and Man; in asking of God *seipsum*, and giving to God *seipsum*, was as *Purgatio solvens*, a strong Purgation, after the gentle use of Moderation in the Premises (a good Preparative) to expell corruption of worldly Greatnesse; And instead of a recapitulation of what is said, discovers His *Prudence* comprehending all morall vertues, and *Sapience* regulating them and spirituall.

1. The First, as Founder, accommodating Him, and them, with meanes to attaine Perfection (with measure, to perfect sobernesse without intemperance; with wedlocke, Chastitie; without incontinence; with refuge frō tumults, Innocence

without partaking of other mens
 sinnes) with endeavour of Armes,
 Right without injurie ; with
 temper resolution without impa-
 tiency ; with severity Iustice with-
 out Effusion of bloud ; with con-
 tentednesse, Iustice without oppres-
 sion ; with supplication, Plenitude
 without miserie, without necessi-
 tie, with payment of Tribute to
 God, His Peace without breaches;
 with maintenance of His Cause
 & restitution of His Divine Right,
 Righteousnesse without Defrauda-
 tion) Taught Him by artificiall
 application of good Principles in
 the Common and Civill Lawes,
 (Testified by the Maisters in both
 Faculties) as well as, Morall and
 Politique (knowne to all) readily
 ser-

served to His understanding , by a retentive Memorie (able to recognize any whom He had once seen) To the accidentall particular occurrences of His Raigne , to draw Conclusions , tending even in warre, to Peace and welfare. In His *Proficiscere* , Goe you , to one, *Veni*, come you, to another, *Fac hoc*, Doe this, to a Third (at a pinch too) the most expert Commanders gave Him the commendacion of a cunning, though unfortunate Centurion. And hee argues ill, who collects Improvidence from misfortune; is an unskil'd Moralist , who takes the height of circumspection by uncertaine victory: That, leads to this ; This, alwayes followes not that; That, is a helpe to this; This, no cer-

certaine signe of that. What watch hath Caution to prevent incorrigible feare in common souldiours, or indiscernable treachery in a Counsellour or Commander, or the unavoidable push of irresistible caracks? There is no hold of faint-heartednesse, no locke gainst falsehood, no fence for overmightinesse. Sometimes the veriest Simplicians are most luckie, The wisest Politicians, (where Orders are unobserved) least: Had His enemy's been wise in their generations, they had not done all that they dared to doe: or, grant them to be as politique as fortunate, they are farre from wise Governours: Subtle *Achitophel*, by the composition of his name (*Achi* and *Tophel*) was
but

but apiece of folly doubled.

Where Hee was at a stand (as, who is able to sound all matters? Many heads see farther, and bind faster then one: As in Hierarchy, the insufficiency of a Diocesse to decide a Cōtroversie is supplied by consultation of a Synod, of a Synod, by a Generall Councell, (where the Holy Ghoste is President,) so in Policie, two eyes see more then one, and many more then two, in *multitudine Consiliariorum est Pax*) He advised with His Privie Councell; where That, with His Parliament; The Great Bodie whereof had wont to moove slowe, but safer then this Last; which, looking too high in laying holde on Him, Threwe it selfe into Prison, and
Him

Him upon the Altar, whereon, His spotlesse soule suffer'd for, and by the sins of the People. So that the Elogie of King David may be His, *Vir bellicosus & prudens, & Dominus cum eo.*

As Singularitie of Gifts recompenced His naturall lett in speech, which circumspectious Nature in a piece of curious workmanship, oft leaves unpolish'd, least the full braine vent inordinately: By the double guard naturally set upon it, superfluity of words should seeme monstrosity: The richest Mines have their mouthes shut, making least shew of treasure; the emptie vessel flotes and hastens, while the well-laden dives deepe, & drawes much water: An unsteadie tongue
speakes

speakes an unsettled head , a staid speech, Discretion : *Isocrates* was the best Orator, and worst Speaker, the most judicious Composer , and hardest Utterer of an Oration under Heaven. *Moses* having all the learning of Egypt (the only Universitie , then , in the Universe) might be truly saide to have all the learning in the world ! A Princely Capacitie to conduct , *Duro cervice populum*, yet He tels God, knowing his stammering better then himselfe, he was not *Isb devarim*, never (neither yesterday , nor the day before) A man of words: But, after God had spoken to him, *Cevad pe, Cevad lashon*, heavie and hard, or difficult of speech , interpreted by *Tremelius* , A lett, *Impedito ore, impedita*

dit a lingua, By the Vulgar, a lett, & consequently a slownesse, *Impeditio-
ris & tardioris lingua*, By the *Targum*,
such a deep impediment, יקר ממלך
ועמיק לשון, that he was faine to pump
for it. So, His Capitall and sole
Civill error was in too much Good-
nesse unthankfully abused; In swel-
ling His People with Acts of Gra-
ce, unreasonable for them to aske,
or Him to give, (without more as-
surance of better use of them) in
being συμπεριφέρωμεν, carried about
with love of an adulterous *Par-
liament*, using Him, as *Mistris Arden*
did her loving husband in *Hollin-
sheads Chronicles*. He was the Se-
cond Prince I have read of, gi-
ving away Himselfe; His Clemency
help'd His Beneficence to undoe
Him.

At

At first the life and lines of Brit-
 taine were in the Kings hand, as
 Conquerour : Who in the restitu-
 tion of both, tying some to serve
 Him in the Warres, All, to Alle-
 giance, by an annuall Oath; sum-
 moned Lay and Clergy, now,
 more; then, lesse of either; where
 and when He pleased to advise
 with Him in *Arduis negociis Regni*;
 named, His *Great Councell*; Which,
 in all Ages (the last, above all put
 together) growing on Him (yet
 not without leave, blessed be God
 inclining the hearts of Princes to
 it) was become as unlike the First,
 as it was the *Privie Councell*, resem-
 bling It. And *Primum in omni genere*
mēsurat cetera; The liker to That, the
 neerer to the Constitution of Par-
 E liament.

ment. Yet, covetously affecting *Pharon's* undue and unmanable height, it Felt his Precipitation.

2. The Last, as Benefactor; made Him a more exact Christian, without, *Impiety* (as the First, A Good Man, and Good King without *Incivility*.) judiciously to understand, and rightly order (without superstition, or imperfection) The Divine immediate Acts touching God, with the remoter of Morall vertues, inward and outward :

1. In Him selfe First: For, (to omit the heavenly speculation of His קדוּת ספר, Posthumous ACADEMY of Christian learning, incomparably plied by Students, dayly in all Places magnifying and asking for it, as *David Goliath's* sword,

sword, *There is none to that, Give
 me That.* As presumption, hatred,
 and neglect of God, shew want of
 Wit (*Dixit insipiens in corde suo, non
 est Deus*) so; Feare, Loue and Care
 of Him, want of Folly (the first,
 ushering, the second, accompany-
 ing, the third, attending wise-
 dome) And who more Fearfull to
 offend, or more taken with Him in
 Holy Scripture, The *Psalter* espe-
 cially as the Totall containing *Hi-
 story, Prophecy, Psalmody, Philoso-
 phy, Mystery*, and what not? Or,
 more carefull to walke, *In omnibus
 Iustificationibus Domini*, In all the
 Commandments, and Ordinances
 of the Lord blamelesse? Infatuating
 Luxury, the First; Abstinence the
 second; And, who more Abste-

mious? Earthy-minded Impatience in Adversitie, That; Patient suffering of insupportable wrongs, This; And, who more Long-suffering? Giddy hastinesse, the One, (Φαῖνς κιν ζάροτον πνα ἔμμεται ἀφρονά θ' αὐ-
τως) Composednesse, the Other; And who more Composed?

2. Then, in others, manifested by His most Gracious Encouragement of the Universities, to the necessary studie of *Liberall Arts* (the Handmaide) The Honourable of *Civill Lawes* (the Usher, The misse whereof we had felt in forreine Treaties) The comfortable of *Sacred Theologie* (the Maistresse) to repell Atheisme forcibly breaking, or, Heresie subtilly stealing into the strong Hold of Truth, faithfully

fully expounded by the Primitive
 sence of *Holy* writt (The want of
 which *Card*, drownes men in
 those, and all other errours) in the
 Forenoone, And catechetically
 dealt in readier portions in the
 After-noone, in all the Consecra-
 ted Places of Gods worship; re-
 paired and beautified by His ap-
 pointment, taking so great a Care
 of all the Churches, That an Hono-
 rable Personnage, saying in Dis-
 course of two together ruinous,
*For want of other Remedy, One might
 be puld downe, to mend the other;*
 His *Constantine*-Soule delighting in
 the beautie, not profanation of it,
 replied, *God forbid, O God forbid
 My Lord.*

So singularly vers'd was He in the

Government of Both, to the mind of God, Joy of Angels, Happinesse of the Bodie Ecclesiastique and Politique, (unhappie only in the Ignorance of it's welfare) till a bloudie Issue made in the *Earle of Strafford*, cast it into a Scisme, cutting off, First the Members, then the Head, Lastly (*quantum quantum in se*) The Royall Roote and Branches by Proclamation with *Sheba's* Trumper, *Non est nobis pars in David, neque hereditas in filio Isai*; The Curse of Lapse upon Lapse overtaking many of those, whose feet were swift to sheed bloud, *Let them fall from one wickednesse to another, and never come at thy Righteousnesse.* And seeing them runne Division among themselves, Harque-
bu.

busiering some, Beheading others, & Threatening more of the same *Concision*; I am sure, they cannot stand; nor tumble further, but into Ruine. And if the prime method of Gods revenging hand (touching the spring, before the Irregular Moovers, The Slinesse of the serpent, before the sillinesse of the Transgressours) varie not; The last drop of bloud clotted by Pact or Covenant (The first special Actor in the former) will beginne; And, of Independant (the last) end the next Tragedy after His; Who after a lingring kind of continuall Martyrdome suffer'd out to the last, (The last & highest straine of Moderation, in the end whereof, the Queene of *Sheba's* censure of the

report concerning *Salomon*, may be the Readers of mine touching Ours, yeelding us all the time of His undisturb'd Raigne, *Shalom*, all possible Blisse in Peace, *Non est mihi nunciatum Dimidium*) purchased a greater Name among the Saints, then He had among His Subjects.

As a Father, He held for Himselfe, and His Heires; And as it is a sinne against nature to alienate, so is it in lesse degrees to impair the Crowne, being theirs with His, And His with theirs: *Rachel* and *Leah's* claime in the Inheritance of their Father *Laban*, shew'd him bound by the lawe of Nature, to leave it undiminisht. Besides, 'tis undeniable, that the Ruler of the world (doing nothing within

in the Sphere of Finite Agents, without their ministry) I swore His Vicegerent (at His Coronation) to defend (to the uttermost of His power) the Doctrine, and Immunities of the Church, with the Rights and Liberties of the People ; And say ; were there ever the like Oppressors of the one, or Persecutors of the other, or, Apollutions of both ? Who imbracing a cloud, for *Iuno* ; *Alter orbis Britannia* (the old stile of *England*) for the world to come ; the Scepter thereof, barbarously wrested from His hand, for that of Rightousnesse ; The Royall Robes pul'd from His Backe, for the wedding garment ; the Crown and Diademe from His Head, for that of Immortality ; In

a word, *Regnum Dei*, for, *Regnum Dei* (As that prating Mountebanke, τῆς αἰρίσεως αὐτῶν πωροῦμένης, καὶ τῶν πνευμάτων αὐτῶν βυλδμάτων ὑπερίτης, who hath nothing of *Peter's*, but the spirit of seducement; Or, of His Commission, unlesse it be, *Vade Satana*) openly acknowledg'd at the Siege of *Worcester*, in his Exposition of *Regnum Cælorum*, for the Kingdome of *England*, upon those words, *Regnum Cælorum vim patitur, & violenti rapiunt illud*. That is: *The Kingdome of Heaven suffers violence, and the violent take it by force.*) Leave no stone unmoov'd, to coulsen an unspirited (and so apt to be unchristen'd) Nation into the way (I knowe not whether) of the *Alcoran*, by Indulgence of Liberty
and

and Poligamy , justified by their
 Doctrine (preferring for 'that end
 any By-corners, before Churches)
 and practis'd by their chiefe Apo-
 stle , who leaving his Wife in *Hol-*
land , traded with trulls in the In-
 dies : Or, of the *Talmud*, by a Privi-
 ledge of indemnity to the Professors
 thereof, bannish'd thence hereto-
 fore, for their owne horrid spite to
 Innocents ; Or, of the *Pantheum*,
 by their owne Example of wild
 Idolatry ; *Cannibal-like* , eating up
 the People of God , like bread : as
 if they meant to plucke Heaven
 beneath, and Hell a bove the Cen-
 ter ; Or, the sect of *Cain* had now
 it's Revolution after one thousand
 fixe hundred yeares ; holding , the
 Path to Heaven is the way to Hell ;
 the

the way to Hell; the Path to Heaven. All which detestable Errours, as *Custos Regni & utriusque Tabula*. (In Testimony of His strong unstagger'd Faith in the verity of both) He resisted to bloud; yeelding no jote, or title contained in either; but, maistering, by prostration of His Head upon the Blocke, that which He could not in a military posture; naked, that which chafed Him clad in Armour; single, that which over-threwe many, Hoast, of Men; *The world through Faith*: which strengthen'd by the Holy Ghost, exhibited in the Blessed Sacrament; And who is able to say, not manifested (I say not, in the likenesse, but) in the strange appearance of a Dove, with a
Voice

Voice from Heaven in the *Presence*,
the night before He suffer'd, & by
the seasonableness of the Passion-
Chapter of Our Redeemer, order'd
to be (and accordingly was) read
before Him , in time of Divine
service The 30. of *January* (the day
of His suffering) as if the Bishop
of Our soules had set the Service
for the day, before the last Century)
Constru'd the Scaffold , as *Elijah*
did *Carmel*, for the place of His
Ascention; The Ascent thereof,
for the lower rounds of *Jacob's*
Ladder, rear'd up to Heaven; The
blustering stirre about it, for the
Earthquake , opening the Prison-
dores in the Acts of the *Apostles*;
The chopping of His Flesh, for
the hewing of His way out of Pri-
son;

son ; The Blocke whereon Hee humbled Himselfe, as a Remembrancer to take rise from the Crosse of Christ in His flight to Heaven ; The unnecessary locks , to fasten His willing members, for a *Memento* to cast Ancre , sure and steadfast, in His tempestuous Passage over the *Red Sea* of blood ; The cutting of His sinewes , for the loosing of His bonds ; The losse of His blood, for the benefit of Christs ; The separation of His Bodie, for the Union of His soule with Him ; His Decollation , for recollection to His Head ; The minute of Deprivation, for that of Enthronization ; The end of His dayes, for the beginning of Eternity : His Art of Devotion taught Him to rise by Oppres-

pres-

pression, and with the Moone (representing the Church in the *Revelation*) gaine by Opposition; and to make wholesome Antidotes of all the poisenous Darts and Instruments of Satan; Whom (for a Farewell) striving by a powerfull Speech, to dispossesse, a Convoy of Angels tooke Him up, from the blacke Guard about the Royall CORPS (To whom He left His mantle to hide their nakednesse; His Christian Charity forgiving those, who thought to merit by Parricide, and wash their hands cleane in Royall bloud, And would not (many of them) for give themselves, had they ask'd God or Him Pardon.

Thus, He had as just and unquestiona-

Honorable Title (through the promise of God, *Esse fidelis usque ad mortem et dabo tibi coronam uitae*) to the Crowne of Martyrdome, as He had to the Crowne of England. And hath as undoubtedly put on the one, as He had done the Other: Martyrdome being nothing els, but a witnessing of, and Perseverance in the Faith of Christ, Or opposition to Fals hood, under the fatal stroke; the maintenance of Good, or Resistance of Evil, contemning life it selfe for His sake; A faithfull Custody of Divine or Humane trueth (looking to His Command and recompence of it) storm'd by Death. And though (should I not over-runne God's, and my Princes service) I had rather end my life,

now

now He is gone, then hazard the casuall, or beare the certaine trouble of it, I may live to see the Day of His Registring in the Booke, and commemoration among the Noble Army of Martyrs.

O Blessed Martyr! what height of Praise is not inferiour to Your Worth, who were content to quit Your owne Royalties to confirme our priviledges; Your Liberty to restore ours; to descend from the Throne, to make us a Royall people; to take up in Cottages, to settle us in quiet possession of our Houses; to bee in Bondage to Your Servants, to render us free men of England; to walke the round, to establisb our rest; to wast the rapor of Your Life with watching;

so cover our sleep with security; to take
 up with many a hard and cold lodging,
 where You had no Curtaines but Aire;
 no Canopie, but Heaven; no Cloath of
 Seate, but a Carpet of green Earth;
 to sweeten our ease; to stoop to a low
 Table (a round hillock, or ditch-banke)
 to exalt us; among wormes, to allow
 us attendance; to slender Commons, to
 furnish our boord; to put off your
 selfe, to cloath us; Pellican-like, to
 restore us with the Issues of Your heart;
 to be cut in two for us, whose Duty
 and Honour it had been to bee ming'd,
 and emptied into the channels of the
 earth for You; causing us thinke that
 You, who waded so deepe in bloud,
 to make us goe dry-foote, were readie
 to have made a third Man (after
 Moses and the Apostle) to drowne

in perdition, and become Anathema
 for our good. O valiant Champion!
 I shall admire in silence, (cannot ex-
 presse in words) the vigor of Your
 Mind and Bodie, in bearing Christ's
 Crosse, to compasse Saint Paul's
 Girdle, or Crowne of Victory. O Gra-
 tious Maister! Wee loose our selves
 with sorrowing for the losse of You,
 till we remember, You have now ob-
 tain'd the Promises! the former, of
 being made A Glorious King; And
 later, of Restitution to a condi-
 tion of Safetie, Honour, and Free-
 dome.

F. 2

And

And now (DEARE COUNTRYMEN) why stand you gazing on one another, as if the Blow on the Head had made you yet insensible, either of His unparalleled Worth (who was *ἡρώδης ὁ βασιλεὺς*) the wonder of Men, Kings, & Christians: Or, of His Beneficial Protection, all the former part of His *Reign*; Or, in the later, of His Heroicall Endeavours and Sufferings of unsupportable Wrongs for you? By the English Zealots, puffing at the Coales, ever since *Calvin* brought them in! By the Scotch-Betrayers, adding breath! And juggling Independants, who having fill'd their purses with shewing tricks (under pretence of His Sacred Majesties restoration) while He and Parliament held the Staffe, blew them into a flame, wherein He is spent to Ashes. Weigh them severally (as *Joseph* did the three wicked Sects among the *Jews*, whereof the Zealots were one, at the Siege of *Jerusalem*) the first hunting, the next taking, the third offering Him;

the First going about to Uncrowne, the Second to Unchristen, the third Beheading Him: And, (albeit each of the Three deserves the Exclamation of *Thucydides* against the *Athenians*, touching the death of *Socrates*, *E'xistē, E'xistē, you have murder'd, you have murder'd Him*) you will (with Him) easily finde, the First worst, and Last best; did not His Royall Person, and Crowne bleed more sensibly through their fingers: Therein, 'tis true, they are the *Red Figure*, that stands for more, then the other two before them. *St. Augustine* reading the Story of *Queene Dido*, burst into teares; And can you without bleeding hearts, recollect the History of KING CHARLES?

On of the wofull estate of your distressed Countrey, consen'd by false Prophets, promising under their newe Gospel, *Non videbitis Gladium, & fames non erit in vobis, sed pacem & pacem dabit vobis*. That is: *Sword & Famine shall not be in this Land*. Humbled with Losses, strucke with Fears, gray-headed with Cares, famish'd

with Hunger, bred by Warre; teeming
 (I feare) the Plague; (that scourge of
 three Cords, $\lambda\iota\mu\odot\lambda\iota\mu\odot\pi\lambda\iota\mu\odot$) to
 chasten a disobedient People; Reliev'd
 by *Aliens*, who alwayes heretofore lived
 of the crummes that fell from her Table,
 compassed with Pirates, over-runne with
 Theeves, more subjected to Bloud, then
Holland to Water, coald to Ashes, fear'd
 by Natives, reproach'd by Strangers,
 asking us, *Vbi est Ecclesia?* Where is your
 Church? And we should be pussed to
 shew it visible, did not a few Hills in
 Honest *Wales* hold out the Candle; Blub-
 ber'd with weeping for the Lacke of a
 King, the Head of it; of Nobles, the
 sinewes of it; of Judges, the heart of it;
 of Councellours, the sides of it; of Labou-
 rers and Artizans the feet of it; of the
 Oracles of God, the soule of it; And
 enslaved by those, who are the raging
 spleen and unruly hands of it, (more
 affrighting each Family; then (*In Dia-*
bolis illis, In old time) the *Lord-Dane*, or
Dueno del Trasgo, A wicked spirit; Re-
 mooving

moving Westmynster Hall, and the
 Howse of Parliament into the Campe,
 of an Acheldama, or field of bloud, not
 Justice) the Great Councell, into a Coun-
 cell of Warre, contracted into a Butcher-
 Row at London, the Torture of Loyalty,
 like Thalaris Bull, questioning none but
 unguiltie, and making all guiltie whom
 it questions) Ringing with the cryes,
 and running with the teares of poore
 Widowes and Orphanes, crying out:
*O vos omnes qui transitis per viam, ac-
 cendite & videte, si est dolor sicut dolor
 meus, quoniam vindemiavit me, ut
 locutus est Dominus, in die ira furoris
 sue. That is, Is it nothing to you, all
 ye that passe by? Behold and see, if
 there be any sorrow like to my sor-
 row, which is done unto me, where-
 with the Lord hath afflicted me, in
 the day of His fierce anger? Condol-
 ed by Angels and Saints, commiserated
 with*

with the groanes of Creatures; which
 in, if God be ordinarily read as in a
 Booke, viewed as in a Picture, heard as
 in a Harpe (as *Ancients*) and seen as in
 a glasse, as *Saint Paul* writes: certainly the
 inverted course of Nature, in the Ele-
 ments, drowing the Fruits the last Sum-
 mer; killing the Corne the last Winter
 and in Beanes and Pease growing to ripe-
 tury in the two last yeares, in all these
 Fields of *Norfolke* and *Suffolke* (two of
 the united Counties) was *Digitus Dei*,
 the finger of God, pointing at the unna-
 turall, both Combination of those
 Parts, and present Condition of the
 whole Kingdome; As the fullest Com-
 mentary, the world ever sawe upon
In illis diebus, non erat Rex in Israel,
sed unusquisque quod sibi rectum vi-
debatur, hoc faciebat. That is, In
 those dayes, there was no King in Israel
 but every one did that which was right
 in his owne eyes. *Nazianzen* never
 look'd

look'd with dry eyes upon the Prophet
Jeremie's draught of the calamities of *Ju-*
dea and can you without yearning
bowels, behold the Misery it selfe of
your owne Land? Yet, (O my bowels!
my bowels!) the Woe is not at the full,
the newe schore is unpalde. If it be a
Woman to bury Princes, (*Va illa Provincia*
sepulchra Dominos suos) what is it to slay
them? If *gleba linguae*, gleeves were
tongues, calling for vengeance upon
Cain; (In *Adams* Epitaph upon his Sonne
Abel) the stones before *White Hall* are
clamorous: If effusion of blood cry:
King CHARLES'S roares: If the
(unrighteous condemnation of *Socrates*
among other memorable Instances) for
protestation of obscure Divinity, brought
Mortality upon the Nation, His Deca-
pitation for the cleare Truth of God, (I
dare not say it) will make (without
atonement) the Land a Charnell
Howle; the Men a heape of Skele-
tons: the taking away of *Mum*, who
was *Baron & Law*, the Pillar of the Land,

tumble into a Chaos, next doore to
nothing.

O Lord my strength, & my fortresse, and my
refuge in the day of affliction, Thou knowest
I am not unstampt with thy Image. delighting
not in the death of a sinner: Yet since I cannot
come to beg, or, receive daylie bread, without
first saying, Fiat voluntas tua De nobis, be-
cause it was not perform'd A nobis: When the
plague falls upon Egypt, let thy Mercie free
Goshen: In the showre of fire and brimstone
upon Sodome, let the uncorrupted escape: As
thou passest by, in blustering windes, boisterous
earthquakes, & furiose fires, hide thy Inheri-
tance in the cleft of the Rocke. O Lord, our
hearts are turned within us, For we have greatly
rebelled, we have transgressed and rebelled, and
thou hast not pardoned. Our people seeke bread,
They have given the pleasant things for meate
to relieve their soules. The Priest & Prophet are
slaine with the sword: Our Princes are hang'd,
the Elders cease from the gate, the young men from
their musique: The Crowne is fall'n from our
Head, wee unto us we have sinned! Our Fathers
have

have sinned, & are not; and we have borne abominable iniquities. Servants have ruled over us, and there is none that doth deliver us out of their hands. The punishment of the iniquities of the daughter of thy people, is greater then the punishment of the sinne of Sodom, that was overthrowne in a moment, and no hand staid on her: Behold, O Lord, to whom thou hast done this: How long Lord (holy and true) dost thou not Judge & Revenge our blood upon those who dwell on the Earth? The Lord will not cast off for ever: though He cause griefe, yet He will have compassion according to the multitude of his mercies. O God! thou wert pleased of old, to owe and pitte thy people in Captivittie, saying some where, Populus meus abijt in captivitatem; Wherefore, remember mercy to us in judgement; see, we beseech thee, we are all thy people.

You cannot thinke of Rest, in the taking you are, all out of joints; nor of Recoverie without more sufferance. I beleeve, your hearts are good, your loyaltie continues unshaken; Yet I will take
leave

leave to mind you of a Rule in Lawe,
Idem est non esse & non apparere, Agree-
 able to that Menace, *Qui negaverit me
 coram hominibus, &c.* Hee that shall deny
 mee before men, him will I deny be-
 fore my Father which is in Heaven.
 True Christianitie, and Profession
 of it, are as inseparable as fire and
 heate. A coward and an honest man,
 (say your pleasure) are incompatible.
 You knowe his doome, who out of
 feare, hid his Talent in a napkin.

If you are of the Loyall Lairy, and
 have any sence of true Christian hope in
 you, you will avoide the Curse of Meroz
 failing Debmaz, Gods Lieutnant Gene-
 rall against the *Midianites*, *Maledicte
 terra Meroz, &c.* Curse ye the Land of Me-
 roz, said the Angel of the Lord: curse the
 Inhabitants thereof, because they came
 not to helpe the Lord against the mighty.
 Or, as touching of old English mettle thro-
 wned at home, Envied heretofore,
 still Magnified abroad; You will not
 dawdle in famine, or starve in drudgery,
 under

under *Isaia's* Fly, drawing bloud of you
 like Flesh-flies, raging like Gads, pricking
 like Hedgehog's, stinging mortally
 like Hornets, As the latitude of your
 owne unutterable Pressures is the Quint-
 tessence of the Explanation of the word
 in all the Orientall languages. Seeing
 whence you are all fallen, some in a
 dreame of golden times) from the top
 of Mount *Garizim*, to the foote of Mount
Ebal, whence you cannot find the way
 ere the *Rising Sunne* of Great Britaine get
 up to lead you; you cannot (without
 Idolatry;) but worship Him, under God;
 nor without the crime of *Lesu Majestatem*,
 not endeavour to helpe Him up. If any
 of you closer-handed then the rest, mis-
 interpret diminution of Fortune in the
 managing of the worke by Sea or Land,
Vndoing; Let the Patients cherish them-
 selves with the Expectation of being
 shortly in a capacity to say with *Themistocles*,
 passing through utter penury to
 wealthy Dignity, *Peritissim nisi peritissim*,
 The Close will be as comfortable as
 poore

poore Job's; *Et addidit Deus omnia quaecumque fuerant Job, duplicata.*

If, of the reverend Clergy: brand not your selves with their infamous marke, who (having got into their owne Kingdome, stollen themselves into all goodly Benefices, under colour of being bound by Conscience & Oath (without feare of those who can kill the body) to preach downe Church & State (wresting, *Nolite Tangere Christos meos*, which all Councells and Fathers understand of Royall; to spirituall Vnction) for the setting up of Christ's new-found Kingdome (which indeed is Antichrist's) in England and all the world (*Princes beware your sworne Enemies, if you will hold your Places; root out your Antipodes; if they stand, you cannot; Cesar and Pompey cannot stand together*) And nowe not daring to mutter one word against Independants, (whom they account greater Opponents of it, Then Kings or Bishops) Nor followe that, they call Trueth, too neere the heeles,
for

for feare of having their teeth stricke out; resolved rather to batten and ruffle in the Turne of all; then die, or singe their shinnes, for the love of any Religion. (Any will serve their turne, and they will serve any for *Balaams* wages; It was, invincible opposition to Monarchy and Episcopacy, while they stood; It is, (nowe they are stept aside) profitable compliance with the last Apostacy; first, opposition to what they swore to defend; then, maintenance of what they swore to oppose, and will be (while it is) time-serving) can not evade this *Dilemma*. Either that which they preach, is not the Kingdome of Christ; or, they no members of it: Remem-
bring the Agony of the Bishop of *Rochester*, (whom *Henry the Eight*, out of an incomparable esteeme of his famous Literature and Holinesse, labour'd as much in vaine to make him condescend to the Divorce of *Queene Katherine*, as He had done before, to raise him to higher Dignity) because he had not dealt sin-
cerely,

cerely, and openly in the Cause of God, but (to save himselfe and the Clergy) subscrib'd to His tyrannous use of power in the Church, with the Limitation, *So farre as the Lawes of God and the Land permitted.*

Whosoever you are; suffer not yourselves to bee deluded (as the *Israelites* were with the *Gibeonites* old shoes) with the colourable pretence of the old Protestant Religion late protested. Is the Protestant Religion, the extirpation of it? Or, are they Protestants, who protest against the trueth of it establish'd in all Reformed Churches? Or, they Patrons of it, who are the Destroyers of Him, who was The Defender of the Faith, and true Professors of it? They, members of the Church, who tooke off the Head of it? Or sonnes of it, whose opinions and courses, all Fathers condemne, all Christians abhorre, all Pastors Guise and Catholique in the Pulpit, call Traitors and Murtherers? I am one of your Fellow-members of the persecuted

secuted Church of England, (waiting to be discharged of that Duty, *Sed abscondere aliquantisper, donec transeat furor Domini*; Yet, were I touched with their Gangrene, the last and poisonfullst scumme of false Religion, The stalking-horse of Usurpation; I should throw my selfe (worthy Decision) at the threshold of the Temple, crying, with that Delinquent in time of lesse fire Tryall, then the Present (That urging barely to renounce Christ; This, to forswear Him and His Anointed) *Calcate me insipidum sal.* As the Arrians calling themselves *Catholici*, were *Pseudo-Catholici*; so they are not Protestants, but Anti-protestants; Not Christians, but Anti-Christians; who, as Rebels, are witches, abjuring in Composition with their Familiar, The Essence constitutive of Christianitie, confer'd in Baptisme; in Conversation with Mankind, the harmlesse Property of it, observ'd by *Plinie*.

Or, with the contemptible colour of

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Conquest; *England* was no un-inhabited Desert, that by the Law of Nature yeelds to the length of his stride and sword, that sets the first foote upon it; Nor the Prerogatives of the Crowne like *fera natura animalia*, His, who can first lay hands upon them. Had any Forreiner (Christian or *Iewe*, *Turke* or Infidel) by a causelesse force of Armes, taken It from Him, (Having a Title of longer standing, then (not to disparage any in that sacred Order) any Prince in Christendome) he had been by the Lawe of Nature and Nations, an Usurper; Or, in a just Battle, willingly Him from It, a *Murtherer*.

Nor by the subtle Promises, of golden Times: Vice seldome walks abroad unmask'd with Vertue: Tyranny can not thrive, or stand, un-supported by it. *Aristotle* will have a Tyrant part good, and part evill. A packe of Theeves are just among themselves: *Alexander* who robd the world, did some justice upon others; *Nero's* many Vices without any Vertue, were

were not long liv'd: the Raigne of *Richard the Third*, as impudently, as desperately stepping into the Throne by the necks of Orphanes, and depopulating whatsoever look'd likely to dethrone or trouble Him, was lengthen'd by execution of good Lawes; And this Savage *Canaille*, *Vilenaille*, or Ungodlie Crue of Wilde Men (who are no more touch'd with the dreadfull effects of Lightning, braining, or mangling, or striking dead, or maiming a great part of a Congregation in the West; And three of a House in *Marchamley* in the County of *Satop*, (all kill'd *Istu trifulci teli*, with the stroke of the Thunderbolt;) Or, Prodigies in the North, all foregoing: Or, Inundations of water, or Apparitions in the Firmament, or Voices from Heaven, or (to omit other portentuous Signes) the Prodigy in the Aire on the outside of the Leaguer before *Litchfield-Close*, undistinguish'd by Ignorance of the Plaine where it stood, from a huge Mountaine, threatening them with the

Cafe of those calling to the Hills, *Cadite super nos*, Fall upon us; And to the Rockes, *Operite nos*, cover us: Or of the manifest Tokens of God's displeasure, all following their cruell Practises; then, their unchristian Forefathers in the Primitive Times, were with the supernaturall Presages of their Destruction; (Nothing but confusion can doe it, nothing but stretching can make them straight.) Having hewen out their way to It, by lopping of the top of the Royall Stocke; Seeking to grub up the rootes of It, by snapping all those who dare to pray for (O Uncharitable Infidels!) or name, or looke towards It; And stopping the course of Fasts, and Lectures and private Meetings, least turning Honest, they fall to build up, what disobediently and treacherously, they help'd to pull downe; carrie on their Project with shewes of Liberty, which is in trueth the Extremity of all Servility.

But, feare not the two tailes of smoking Firebrands, *Resin* and *Remelted* (I had

(101)

almost said *Cromwell* :) There is a Regall Branch, Second to none but That whence It Sprang (and to That only in time of growth) whose late Thundering ~~active~~ shooke the Howse of Parliament and the Campe, putting the damn'd Crow into the case of Devills howling at Christ's Comming, *The Youth of Bethlem* ~~stent'd their Oracles~~; and making them, (out of feare, they have made their owne Gallowes, in setting up the Scaffold at *White Hall*; and are upon the point of Adonibezek's Confession, *Sicut ego feci, reddite mihi Deus*, *As I have done, so God hath requited me*; To cry like guilty Schoole-boyes, *Non ego, 'Twas not I*. But, cut of all hope, to cleanse their hands of that staine which all the water in the Sea cannot wash off the skirts of any rotten Member of them all; They plot with *Aristides* to evade not give Account; And thinking to slip into *France*, or *Holland*, or rather some new-found Nooke without Dependence, of Man or God himselfe (could they find it) where they

intend to inne the second *Harvest* of the Land, now pretie forward) how to flourish at the charge of the Royall Party, after some of the former Parliament; whom (possessing the first *Crop*) they have sent their Harbingers, as It had done impoverish'd Cavaleeres to take up Rouble for It. I acknowledge it ask'd time to expell their first Parents under *John of Leyden*, and *Knopperdulling*, out of Germany; And the old Saxons out of England (whereof *Fairfax* seemes a Relique; the name in their language signifying *faire face*; but Nature hath put him on a visage falsifying as much his name, as his Actions doe his Protestations: Courting His Sacred Majesty on the way from *New-Castle*, till He was beyond resistance, with Apologies, *I hope your Majesty thinks, It is not I, &c.* Gratuities, his coach and six horses (to carry Him to His Funerall, and after to escheate againe to Him) Hospitality in the way, ending like His, to the States of *Holland*, who inviting them to dinner, treacherously

roughly and barbarously set their owne
 Heads before them, the renown'd Prince
 of Orange escaping narrowly: Or like His
 Kindnesse who gorgeously array'd him
 whom he meant to put in Mourning.)
 But this unclean *Legion* is more vexa-
 tious, urging to more Resistance, then
 that *German*, either occasion'd or found
 till in the Conclusion; and but a Hand-
 full to the Royallists, once assembled,
 (who are enough to eate It, the *Manu-
 script-Mode* to quell the Caterpillars;
 And *two will chase ten thousand* now their
Sinne is full; the wild asse impregnate, is
 easily overtaken.) And That, like *Babel*,
 so odious to, and *Independant* of God and
 Man, and of one another; that they can-
 not long bee, nor will they vary from
 themselves without a haltar. Secondly
 the *Saxons* had Backes without; These,
 not a Friend within, save a few made
 by Church-lands, which will rise up in
 judgment against them, if their covetous
 & idolatrous yeares had Might or Coyne
 left to assist them: He whipt out those

who bought or sold in the Temple, and will He be driven out by the Buyers and Sellers of the Temple? The former venerable, nowe hatefull name of Parliament, as it is; scaring lesse then a Drumme made of the skinne of Thar, would, cannot adde a Souldier, And those they have, seeing either the Royall Standard, will bee asham'd of false Colours; or Heire apparant of the Crowne, will loath to skimmish away bodie and soule for a King of cloutes, and fordid Officers. Againe, they pester'd only some Parts; These beggar and starve the whole Land; And the most heartlesse Lubber will scuffle to get bread. *Necessite rend magnanime: Le Couiard pusillanime: & Vain affame; demi enragé.* Saint Chrysostome notes that the Jewes mention'd this only Miracle wrought by Moses: *Patres nostri manducaverunt Manna in deserto.* Our Fathers did eate Manna in the wilderness. And howe the three meane Peasants would not accept the Regall Office, making the fittest shoulders groane under the bur-

Burthen of it; Me thinks (mingled they
 not to be pressed to death with it, to
 prevent a worse) they should use his
 Apology, whom the *Jew* in *Isaiah* so-
 licited to undertake it, *In Domo mea, non
 est panis*, In my Fathers House there is no
 bread. The military Knight against the
 Crowne, (ô periur'd Traitor) were
 fater to re-earne his *Ruggen*, by trailing
 a Pike in *Holland*, then sway the Scepter.
 And if his Place before, were above a
 High-Constable of a Division; it is now,
 infinitely fur ther below the High-Con-
 stable of *England*, who is a kind of King,
 commonly a Tyrant, as *Fairfax* (in other
 letters) was, and is, the Archest that
 ever vvas.

His Second, was as ill stored, till the
 lamentable death of Friends rayning, put
 him in love ever since vvith other mens
 Ruines; Mortuaries made him, and he
 is grown up by the same Principles. He
 had better provided against his Thirst of
 selfe, luxury, vainglory; by learning of
 his father to trade in beare, not bloud,

to brew from the Cisterne, not Fountaine
of life, as a Beer-brewer, not a Vulture
that followes the Warres for prey. De-
ceitfull Magicke told the Earle Gowry, *The*
Earle of Gowry should be King of Scotland;
But Providence præordain'd *the King of*
Scotland to be Earle of Gowry: The enig-
maticall Blacke Art (for he practises not
a Gods name) beares *Sir Thomas* in hand,
The Vicount of shall be King
of England; setting the Figure in the
head of *Cromwell*, who hath cast the
Kingdome into a Consumption: *Scorn*
allowes the Figure to be destroied; were
it done, God would make *England* re-
cover, and *The King of England the Vicount*
of All the Third Pury had,
is not worth surveying, One of the
עֲדֵינָם, *Ignobiles homines quos fama obscura*
recendit. id est, Obscura Multitudo. And
what Flocke endures Pastors that can-
not feed them? If lightening consume
them not, earth swallow them not;
their owne haltars, swords or soul-
dours

diours dispatch them not (the usuall ends of Rebels) your owne indigency will enforce you to fall upon them. As the measure of their Theft, is too excessive to raigne long (all unmeasurable vice is undurable) So the famishing Oppression of it, too hard to beare. Your *British* Antecessors Accommodation of the *Lord-Dane*, in each Family with bed and boord, and a grave to boot, by commō & secret Order, Learnes you the short Cut to Freedome, the way to Execute justly upon the Lord Generall and Lord-Souldier the Imprecation in the *Psalmist*, *Res nequissima tenaciter inheret ei, & quod decumbit, non amplius resurget*. That is, (For in the Holy Tongue, the Imperative differs nothing from the Future) *Let the sentence of guiltinesse preceede against him: and now that he lieth, let him rise up no more.* And your *Scotch-Auxiliaries*, a bolder Stratageme to surprisethem, in the Case of *Dr. Dorislaar*: Whose end is as unlamented, (unlesse it bee by his Creditors

tors whom he had lurch'd, or Grammar-Scolars whom he had taught in *Leyden*,) as his Religion and Practise were Abominable: Bowing first to the Covenant; then to the Independant, and aptly cōvertible (through a dayly use of dreadful Oathes and Curses,) to any other *Idol*, he was fam'd a flat Atheist, and thought fit to be admitted the one Eye of the *English Monster*, whose taile (Pardon the phrase; God will have Truth goe homely sometimes) is set in the Head-place; And having guided it all a long to our Overthrow, he had now undertakē to induct it into the Favour of all Princes Courts: An Open Profest Enemy to God, the Church, & Mankind, ~~as a man~~; and so, by good Consequence, lyable to the Curse, *So let all thine enemies perish O Lord*; And by his owne Civill Lawes, to the stabbe or shot of any mans knife or pistoll: And how more exempt by the Law of God, in a Time of interrupted Justice, and silenc'd Lawes, (the Axiome abus'd against Monar-

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chy, *Salus populi Suprema lex* being perhaps usefull in such an Anarchy) Then *Stisra* was to the naile and hammer of *Jacl*, Bless'd by the Angel of God, among women; Or *Holofernes* to the stroke of *Jadeth*, reckon'd by the High priest and Ancients, *The Exaltation of Hierusalem*, for their Bravery acted without Comission, save from the Common Safety. Or how, Omission of the Opportunity had been in both, Culpable; and Acceptation thereof, in the same Case and Territories against which the Wickednesse is committed (Saving alwayes the Priviledges of Forreine Nations) in another, unjustifiable; I am not unwilling to learne of any Bodie. *Cain* seeing the Murther of his Brother (Treason against his Father, the Monarch of the earth) discovered, went in bodily feare, *Omnis qui invenerit me, occidet me*. As if Conscience had bound to doe it, to uphold the World by Justice from Annihilation. *Fecit mundum in justitia*, in righteousness God made the World, ready without it,

to vanish into nothing, as soone as it was made, There being the same distance, *Ab Ente, ad non Ens*, from Being to Nothing; as there is, *A non Ente, ad Ens*, from Nothing to Being. And I wonder more at the Dastardie of the Multitude forbearing his confederates in *England*, then at the Boldnesse of a few taking away his life in *Holland*, with the double perill of their owne, by the sword of violence in his Assistants hands, and of Justice in the States, were they apprehended. God who would not let the Rebell *Joab* be priviledg'd by the Altar, (the chiefeſt Sanctuary of *Judea*;) suffer'd not him (who having scor'd the Royall Father out of the Register of the Living, (by the Charge of Death forg'd by his hand against him) dared to *Treat* His Heire, (Neither to be recounted without Highest Honour) in His Royall Presence too, (unvouchsaf'd a Cap by him, O audacious vilaine!) into a worse condition, to be defended by the surest *Asyle* of Christendome. But (to open
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the rest a Passage) tolerated mask'd
 Death (*o justum Dei judicium*) to smite
 him in the Act (without mercie) quicke
 to Hell, as (in his cloathes, 'tis spoken) It
 had done, the Glorie of Principalitie into
Abraham's bosome. He who permitted
Absolon to be slaine with three Darts, for
 the three foremention'd Sinnes, let him
 be sped ('tis said) by three Persons; He
 who moved the iron-gate to open of
 his owne accord to His servant *Peter*,
 caused the Posterne (unwilling of his
 escape) to shut in His enemy. He who
 with held the Fire from burning the three
 Childrē, with held the powder from firing
 on them; He vvho drevv water from the
 Rocke, stopt the fire in the Flint; He
 vvho made the darke Aire palpable,
 made the attenuated Aire inatterible; He
 it vvvas, vvho made his ovvne bloudy
 Talons, either to damp the powder,
 or quench the fire, or mollifie the fire-
 stone. The Pistolls stood gaping, the
 Syvords pointing at Them, vvithout poe-
 vver to hurt; God herein (I trust) declar-
 ing

ring for His Anointed, by Defeate of one, in earnest; *That He will be with Him as He was with King David whithersoever Hee goes, and cut off all His Enemies out of His sight.*

The damme eaten up, after her eight young ones by the Serpent climbing out of the *Trojan* sacrifice to the nest, was a Signe, the injur'd *Grecians* should not take *Troy* under ten yeares. I am no ~~MAN~~, or Secretary of State to Heaven, yet am assured by better Evidence then that of Lands, there is a *Net spread*, that (Maugre the gates of Hell) shall enclose Head and Taile of this Rebellion; having strong hopes to see it drawne ere the Warres reach that Period (as nigh as 'tis;) Fewer revolutions of the Moone will set it hard. The Losse at one blow, valued to ten thowland, (the Kings rate) arguing our Persecution hotter then any Primitive, makes me more confidently averre, *Non durabit aetatem*; The Glasse is runne, the Time is out, the Totall and Finall Destruction
of

of it is at hand. You behold It Mounted
 in the Throne, Triumphing with the
 Scepter in its hand, Ietting in the Royall
 Robes, Looking big in the Crowne,
 Exalted with the Diademe (in its owne
 mad Conceit) to a Capacity of entring
 into Leagues, which (I beleewe)
 Turkes abhorre, And Christian Princes
 shew themselves afraid to make League
 with Hell; Nay to a Brother-hood with
 the Sunne and Moone, and Linage with
 the Starres. It is in the *zenith* and verti-
 call point of Presumption. Waite but
 the Moment while of the *Psalmist*, and
 you will see It fall like *Lucifer*, *perish* and
come to nothing. It is already Drunk, there-
 fore Unsatiated with Bloud, till it
 drinke its owne, in part of Satisfaction,
 (for all the tainted bloud in the Land
 cannot satisfie for one drop of Royall;)
 Then, a Wry Mouth will marre a *Faire-
 face*; Then, he who rides in the second
 Chariot of the Kingdome, will follow
 his cursed Name-sake in *Henry the Eighth's*
 time, and Cart it to *Tiburne*, Then his

Sonne of Perdition, shall goe to his owne
 Place; Then, *Bradshawe*, that Judge of Hell,
 (if his Brother *Pilai's* violent hands upon
 himselfe, guide not his the same way)
 shall heare *St. Pauls* Sentence of unright-
 teous *Ananias*, *Percutiet te Deus paries deal-
 bate*, &c. God shall smite thee thou whited
 wall: for sittest thou to judge me after the Law,
 and commandest me to bee smitten contrary to
 the Law; Then, that Cut-throate & Right-
 Hand of Satan, who in a new kind of
 Method dissected the Royall Body (the
 manner of Dissolution more differing
 from all other Princes, then some opi-
 nion their Constitutions vary from other
 mens) shall undergoe the heavy Sen-
 tence menaced by our Saviour, *Expedi-
 ti si si mola asinaria circumponatur collo ejus,*
 & *abjectus fuerit in mare, quam ut sit offen-*
diculo uni ex parvis illis, Better a millstone
 were hang'd about his necke, &c. And God,
 after the Horses are vveary of dragging,
 Hangmen of executing, embowvelling,
 quartering, and hanging up of quar-
 ters of the rest of this obscure Rabble
 of

of Plotters, Actors, Orators, Libellers, Writers, Contributors, Abbettors, Harbourers, will openly professe, *Non novimus vos, I know you not.*

Yf sitting like Pellicans in the wilderness, Owles in the desert, eating your bread with ashes, and mingling your drinke with teares, your Unchristian Diffidence of Gods all-Sufficiency, (Notwithstanding you have read the Maistry of the Land by *Duke William*, who had neither your undoubted Princes certainty of Cause, or Universality of Helpe, nor one Britaine to aide him; Yours enjoying both, without exception; no pretense of Title, or shadow of man (out of present Armes) against Him; And have seene the Dissolution of the Upper, and Dismemberation of the Lower Howse of Parliament, heretofore opinion'd to bee as Able, as any of the Gods under Him who is *Deus Deorum*, God of Gods; as Terrible as Death, *Φοβεῦν Φοβερὸν*, the most terrible of things terrible; as

Infalible as the Chaire that cannot likely
 erre ; as Unmoveable as Mount *Sion*
 that stands fast ; as Wise as Serpents , a
 creature not lightly charmed ; as Uncon-
 querable as the Church , against which
 the gates of Hell are not able to prevaile ;
 as Durable as מחקק , the *Legislative*
Power , lasting till *Shiloh* came ; This to
 His second Comming ; And last of all,
 the Circuit of Gods Revenge come up
 to divide, consequently to confound the
 Horrid-Pernicious - *Idol* now raigning ;
 ready (answerable to the name of *Mith-*
leth, an *Idol* in *Levi* ; שוהוּ מביא פליצות
 (; וצרת רבות לעבדיו) To bring Calamities
 and Horrors to the Adorers of it ; And
 (in the Talmud ; דהוּת מפליא ליצוהוּ :)
 Joy and Laughter to the Despisers of it :)
Question how can this bee , contribu-
 ting neither Strength nor Money, (*ἰσχυρὸς*
 & *πλούμης*, the Sinewes of warre) to the
 furtherance of the Worke ? The Prophet
Elifha's answer to the *Samaritan* (a little
 alter'd) shall be mine ; You may (if
 Vengeance will let you live) see it with
 your

your eyes, but shall not share of the true Benefit of it.

Wherefore, let me beg of you in the forme of *Italie*, *Date qual cosa per amor vostro*, *Do good for your owne Sakes*. The Title of Honour engages, You Noblemen; Nobility native and dative issuing from the King with Obligation of Service; and returning to Him againe with forfeiture of the Seigniorie appertaining, in Case of Treason: If you will recover the splendor of it rusted by late Neutrality, or Essence of it lost by Disservice; I offer you a Remedy without rubbing any of you.

Your Coate of Armes, You Gentlemen; As they are Badges of your worthy Degrees in Learning, Manhood, or other deserving Qualities; so are they Remembrances of your Duty to your King, giving them for use, not shew; for His defence, not offence (you cannot thinke He arm'd you against Himselfe:.) The name of Field charg'd, and Armes, and Schutcheons, will tell you; while
 H 3 you

you refuse to beare Armes, follow Him in the Field, charge in His Cause; you renounce your Gentry.

The death of Trade engross'd by souldiers, You Tradesmen: Living on your selves, you weare into a Waste; Spending upon the quicke Stocke, you will shortly leave nothing to cherish life in it.

The unwillingnesse of the Creature (taught by Mens Disobedience) to administer Food, or Raiment, without the King partake of it, You Countrey-men: Unfruitfull is your Nursery among briars and thornes, while the Head-scion is broken off; Unprosperous your seednesse among Tares, unfenc'd by Him; Unprofitable your Breed of cattle among wolves, unprotected by Him; Ungracious and Unnaturall your Breed of children, unnurtured by Him.

The Re-estating of your selves, and Families, and Posterity, (so farre as you are able) in the Inheritance that fades not, The Repossession of enough for Livelyhood without slavery and discontent,

tent, Your Princes and owne Necessities
 of whatsoever your hearts desire, *Commands* you Whosoever (within the
 Three Kingdomes) taking for your
 Patterne the Three *Magi* travailing
 with golden Offerings to the young King
 of *Juda*; First, to bring or send a Present
 of gold to yours: Constant Subjects for
 Love; but penitent Offendors (Though
 His sweetnesse of Disposition be *K. Sa-*
lomons, Apt to entertaine any of *Adonijah's*
 stampe, on *Adonijah's* Termes, *Si fuerit vir*
bonus, non cadet ne unus quidem capillus ejus
in terram: Si autem malum inventum fuerit
in eo, morietur. That is, If he will shew him-
 selfe a worthy man, There shall not a haire
 of him fall to the ground: but if wickednesse
 be found in him, he shall die;) Need *Jacobs*
 Determination, *Placabo eum muneribus quae*
precedunt, & postea videbo illum, forsitan
propitiabitur mihi; That is, I will appease
 him with the present that goes before me, and
 afterwards I will see his face: peradventure he
 will accept of me. (As a bucket or two
 powr'd into a pumpe at low water,

goes not unrewarded with a Hundred;
 so the Assistance, but of as many Millions
 as the Marriage of a Royall Daughter
 askes you, would be return'd in Righte-
 ousnesse and Peace. What you so
 commit to the Sea, you will find againe
 with *Philocrates* upon your Table: The
 greater your Contribution, the greater
 will be your Retribution: *Qui serit be-
 nigne, benigne etiam metet.* The loane of
 a *fifteenth* will doe it: You are content
 to spend your selves in Contributions
 for your Private; you will not sure
 grudge, to spare a little for Publique
 and Private good. You have found a
 Hoard or made a Masse of Treasure to
Vnderfet your Houses (and are ready
 at the sharp Land-Lords Call, having a
 Teate upon you to sucke at pleasure,
 to fine againe for them, rather then
 quit Possession;) you will (I hope) find
 a Driblet to set them *Firme*: You have
 been kind to your selves in a doubtfull,
 if not a wrong way; you will not bee
 cruell to your Liege-Lord and selves in

an equall. You are not of the Communion of Saints, who will give nothing to sustaine it; Unworthy of that *Magni pretii Margarita, the Pearle of great price*, who will offer nothing to purchase it: If you are unwilling to part with All, in the Cause of Christ, you are none of His Disciples.) And then, drawing into a Body, to make ready to meete and helpe the Lord and His Anointed against Devills Incarnate; whose Conquest requires your double Diligence to heare and practise Saint Paul's martiall Lesson, *αὐτεῖς αὐτοὶ, ἰμαζονίζετε, Quit you like men, and be stout*. Now, is it *Au bon du coup*; Now, your second Time of payment for bringing in of Wolves Heads; Now or never, the Day of Decertation *Pro Aris & Focis, God and your Countrey*: Imitable nowe if ever, is the gallant Resolve of Hester, upon the same Occasion, *Et cum perierim, periero, If I perish I perish*.

Yf you survive the Day of Sentence in the Field; the Honour and Comfort

of it is your owne: Should the thread of your life bee shorten'd, it will bee as *Rahabs* scarlet thread before her windowes, to save your Howses and Soules from Ruine, *Nemo qui reliquerit domum, aut fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros, propter me & propter Euangelium, qui non accipiet centies tantum, &c.* Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shal receive an hundred fold, and shall inherite everlasting life, &c.

It is better to hazard your Lives, then Soules; To bee buried with Beasts in the bowels of the Eearth, then with the Damn'd in the bottome of Hell; To feed wild Ravens, then satisfie infernall Spirits; To part with your Heires temporally, then eternally; Beeing in Heaven, to rejoyce them, then lying in torments, to affright them; To leave them Fatherlesse, then Godlesse; Poore vvith Gods Blessing, then Rich without it;

it; Nothing, then a Curse; To die hono-
 rably in Duty, then live servily out of it.
 To occasion Posterity to Bless you for
 your Tradition of Truth and Honesty
 vindicated from Corruption, then Curse
 you, for letting the unrevenge'd Bloud
 of your Liege-Lord and Sovereigne
 descend upon them in Irreligion & Pro-
 fanation: You, who were Agents, or wil-
 ling or carelesse Spectators in any Scene
 of His Tragedy, thrust His Enemies on the
 Bench to curse Him; And if the Curse
 impendent bee unremov'd by an entire
 Endeavour to right His Death, Cause,
 and Royall Progeny, the Curse of *Ca-*
naan upon the *Cananites* for his Fathers
 Misbehaviour, to his Grand-father, is
 like to fall heavy on you, and yours. 'Tis
 much in your hands to entaile by Stout-
 nesse, or cut off by Timorousnesse, the
 peacefull Succession of the Crowne,
 and ioyfull Profession of the Gospell;
 to rescue, or alienate the Arke of God
 with the Guardian of it. Should your
 Love of Vanity suffer those (now sha-
 ken)

ken) Props of all Blisse, carried off; your
owne and Successors soules (after a
few uncomfortable Dayes) will sigh out
his dolefull Farewell, who had let his
wife prejudice Church and State, by
harbouring all sort of Faction, (the
cockatrice egge whereon the Separatists
sitting close to this Age, hatch'd this
Mischiefe) *All is lost, All is lost.* Trueth
unjustified by you; will condemne you.
If you dare not fight, or will not doe
your best for the Re-enjoyment of it,
you are Ordained to burne for your Be-
traying of it. I will here end (that I exceed
not your Patience to read, or Abilitie
to buy much in these Hard and Sad
Times) with the Close of *Moses* to the
Israelites, *I have set before you life and
death, blessing and cursing, therefore
choose life that thou and thy
seed may live.*

F I N I S.

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